

bewails the growing tendencies toward fashionable dressing in the German Baptist church. And sounds the bugle note of alarm to the faithful ones, and a word of warning to those preachers and elders who fail to enforce the order of the church, by executing judgment on those who will not obey.

I do think Bro. Yoder's criticisms are a little severe on elder Eby, and I feel a strong inclination to come in with a word of defence and vindication of elders Eby and Moomaw. They certainly are doing what we have all along urged and desired them to do, and we have censured them for not doing. If the order of their church is right, and these elders, no doubt, think it is, it is their duty to enforce it strictly to the letter, and I, for one, feel like rendering to them all the aid I possibly can to save their church from the impending danger. They are in honor bound to carry out into practical operation the decisions of their annual meeting, "the highest authority in their church," and it is right and proper in us who claim to be law-abiding people, to assist them in maintaining their honor and self-respect in this important matter. I therefore will tell them a few things that I know that should have attention, in hope that they will interpose some means to rescue the church in that locality from destruction.

There was in the latter part of March, in the present year, in Westmoreland County, Pa., a young man elected to the ministry in the G. B. church. He is an intelligent gentleman, possessing good qualifications and fair ability. His costume is in the style generally prevailing in that country. He tries to get people into the church with the express understanding that they need not conform to the order of the church in dress. He belongs to the independent order of Odd-fellows, wears the badge of the order on his shirt bosom. I called his attention to the fact that that was a violation of the rules of his church, but his reply indicated that he cared but little for those rules. Or to give his own language, "There are getting to be a large number of young ministers in our church and we will soon be able to change those rules and notions." I said to him, "My dear sir, you do not know how much of an undertaking that is, we know, we have been there, and my prophecy is, that you will fare just as we did. You will be better able to stand the storm than we were; you will have a house to flee to while we had to build one." Whether this was any satisfaction to him I could not discern. He seems to be of the opinion that young men in their church will be able to handle the old ones. I do not blame this young brother. He is no doubt strengthened in his position by the fact that a prominent elder in Western Pa., installed him into office, odd-fellow and all, and did it knowingly too. But while I do not blame the young man, I do most severely blame the elder. He was one of the most outspoken advocates of the annual meeting power, and one of the most inveterate opposers we, the progressives of that stormy time had to contend with. And is today one of the most unscrupulous wire-workers

in Christendom. This is a single case. There are many more of no less dangerous tendency. The truth is in my opinion fashionable dressing is a virtue by the side of such brazen dishonesty in official conduct.

There will no doubt be many ways in which the elder will try to dodge, but I can assure elders Eby and Moomaw that what I have stated I can prove by witnesses whose word is above question. I am candid in the declaration that there are but two ways open for brethren Eby and Moomaw and their class to pursue, and unless they pursue one or the other, their church will crumble to pieces. One is to enforce their decisions regardless of consequences, though it may drive some into our church. Better for them to do that than to have the whole body demoralized. Better have those to be loyal that remain, than to tolerate so much latitude, and all wind up in confusion. I do not say this from selfish motives. No sir. We have our church out of the woods far above our most sanguine expectations and we do not now so much need reinforcement from the G. B. church, but I say it as my candid convictions as the thing necessary for their own interest. No, no, we have no use for such men as the elder alluded to. Neither have they, if they but knew it.

The other alternative is for them to repeal now and forever all their church legislation, and take the gospel and it alone as the rule of faith and practice with the motto, "In essentials, unity, in non-essentials, liberty, and in all things charity," as a rule of application. Now if they can accept this latter alternative here are all our hands for a grand reunion and a universal jubilee. With me the fight with them is over. I do think I can truly say amen to all of their fair and honorable actions. While I shall by the help of God always condemn all kinds of crookedness wherever found whether in their church or in our own.

P. J. BROWN.

Nat. Mil. Home, O., April 20.

Things In General, Some Things In Particular.

More Recruits For Christ.—On Sunday night last, two more were baptized, we had a large congregation and good impressions were made. Since our work commenced here, thirty seven have been baptized, some have come from other churches who years ago were baptized, besides those who entered into the organization. The work here, as elsewhere, is proof that a mistake is made in neglecting cities. Our love feast is on May 17th. We will be glad to see our friends, slip over and have a good time with us.

The Progressive Gleaners.—Some of the young people called on me and requested to be organized into a society, so they might work for the church. I did so, under the above name. There object is money for the building fund, and scholars for the Sunday School. President, Herbert Grater; Vice President, Mary Ferguson; Sec., Morton Sands; Treas., Lydia Markley; Director and Advisor, Miss Annie Wilmer. We congratulate the young folks, and if the old ones do not watch they will be left behind.

No Saloons On The Road To

Success.—Judge Paxson, of the Supreme Court of Pa., delivered an address before the law Academy. His subject was "The Road to Success; or, Practical Hints to the Junior Bar." He said: "There are no drinking saloons, licensed or unlicensed, on the Road to Success." Now if there are no saloons on the road to success for a lawyer, certainly there are none on the road to success for the client, and the cause of failure so often is the saloon. Prohibition advocates desire to remove the stumbling blocks to success.

JOHN DUKE MCFADEN.

At School Again.

Wednesday night at 11 o'clock, April 25th, we reached Ashland after six weeks work in the canvassing field. A part of this time Bro. Keim and the writer worked together. We formed many pleasant acquaintances; were cordially received, and courteously treated. We don't intend to say just where we have been and what we ate, suffice it to say that the eating part was all right. As a result the writer gained considerably in avoirdupois. To all the good people who treated us so kindly we here wish to return our thanks. May the Lord of heaven richly bless you for your kindness, and if we never met on earth may we all so live that heaven may be our lot, where joys unspeakable await all of God's faithful people.

As to the result of our canvass we have no occasion to be discouraged. But we did not have time to work up the entire state of Pennsylvania. Nevertheless we expect all to do their part.

Brethren let us put forth one united effort and place Ashland College on a firm basis, so that it may be an honor to our name, and the prime factor, in the prosperity of our church.

Five more weeks and my school days will be ended, which is rather a sad thought. But the world is after all the great school of life through which we must all pass. And in which we find joys and sorrows combined.

J. L. KIMMEL.

Ashland, Ohio, April 30, 1888.

Auburn, Ill.

April 25.—On last Saturday I went to Ocoya. Preached Sunday morning and evening. Hereafter I will preach for the Brethren there every alternate Lord's day, morning and evening. I am favorably impressed with the work at Ocoya, and think that there is a bright future for our cause at that place. The people there are favorable to the Bible alone doctrine.

Our membership there is composed of the very best citizens, and they are making their influence felt for good.

We stayed with Bro. H. J. Frantz, and to say the least, he and his family are model Christians. They have our thanks for kindness.

A. M. RIDENOUR.

OUR CHURCH.

A. L. Garber spent last Lord's Day at West Independence, O.

How is the Indiana mission convention coming on, brethren?

We learn that Bro. Hildebrand has been preaching almost constantly this winter.

Sister Libbie Moyer is again at Oberlin, after a pleasant visit at her old home in Indiana.

Bro. Josiah Keim is now at home, after spending several weeks in the College canvass.

It would be interesting to hear from the brethren of Sweet Home, Ind., and brother Ditch.

Bro. J. A. Miller is now visiting the Brethren in Perry County, Ohio, every two weeks.

It will not be long until the Brethren will have a foot-hold at Mexico, Ind., and that is an ample field for our cause.

We wonder how many State Conferences have been organized or will be organized in the different States during this year by the Brethren?

Bro. J. L. Kimmel preached Sunday night in the Disciple church at this place. His sermon is favorably spoken of by those who heard it.

Bro. A. A. Cober and E. L. Hildebrand are engaged in a revival effort at Flora, Ind., and are having great audiences and occasional accessions.

Bro. N. Flora, of Dallas Centre, Iowa, writes that the church is moving along in harmony, and on April 15th, two more came to the church by relation.

Sister Mary E. Storm, of Chambersburg, Pa., requests that our brethren stop at that place if passing that way. Her address is 280 West Market Street.

The church near Bremen, O., kept up its Sabbath School all winter. This is very creditable for a congregation meeting at a country place as that one does.

The leaven of progressivism is beginning to work in various places in Pennsylvania, and new societies will be formed in that state before the close of the year.

Bro. J. L. Kimmel returned from Pennsylvania last Wednesday, and speaks encouragingly about keeping the College. He will now take up his studies at the College again.

Sunday, April 22, 1888, Bro. Aron Lucas and his wife, sister Mary Lucas were received in the Dayton City church by letter. They formerly belonged to the Bear Creek congregation. In union there is strength.

At the close of school five of our preachers are going out into different parts of the country from Ashland College. Some of them to take charge of pastorates, others to return again. They all should do good work in the Master's cause during vacation.

Bro. S. M. Good, of San Diego, Cal., sends \$5.00 to pay on his subscription in advance. If all would do this, we would soon get rich. He is still storming the fort of sin in his locality; preaching three times on each Lord's day as usual. He has already in this year taken part in 134 meetings, and attended 32 besides.

There will be communion services in the Brethren church of the Redbank District, May 24th. Evening meeting to commence May 19th. A cordial invitation is extended to all the Brethren and sisters. Come and enjoy a refreshing season with us. May God bless every lawtul effort to advance his cause.

D. J. HETRIC.

Oakland, Armstrong Co., Pa.

We learn that Thomas Major, an elder in the G. B. church died at the residence of his daughter, Mrs. Anna M. Johns, at Washington, D. C., week before last. He had been an elder in the church at Fall Creek or Lexington, Highland county, Ohio, for about forty years. His wife was the Sarah Major so well known as a speaker nearly every where in the brotherhood. She died in September, 1884. Bro. Major never enforced the order of the church in his congregation, though trouble came up at last through the over-zealousness of radicals in each party. "He rests from his labors and his works do follow him."

The Love Of God.

In searching the Scriptures we find much to astonish us, but nowhere do we see such wondrous love manifested as in the atonement. God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have eternal life. It is impossible for us to fully realize the great love of God for our fallen race. He sent his own and only Son to redeem us, by giving his own life for us. From the courts of heaven he saw him wandering from place to place, having no place where he might lay his weary, aching head. He saw him persecuted, spit upon, crowned with thorns, and finally, crucified by those he came to save, and yet he loves us! Oh, how very wonderful is the love of God, how incomprehensible to man and yet how little we appreciate it!

In youth we think we will serve God when we become older, but middle age and old age often comes and finds us still living in sin. We toil and plan to secure an earthly home which we can only enjoy a few years at most, and often do nothing to secure that heavenly home which God is willing to give us and for which Jesus has prepared the way. We know not at what hour death may come, and oh, how awful is the thought of dying unprepared! Let us think of the sufferings of our Savior. He was a wanderer on the earth, persecuted in every possible manner, and cruelly put to death that we all might live!

Death is in our land. We see our friends dying, one by one, and we know not how soon our time will come. Oh, how can we be so ungrateful to God, as to be careless of our soul's salvation and continue in sin! What a fearful thing to think of standing before the living God unprepared! Now he is willing to save us! Then it will be too late! If we do not bear the cross we cannot wear the crown. Jesus says, "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light, and you shall find rest into your souls." Then ere it is too late, let us accept the offered terms of Salvation and try, in doing his will, to be worthy of the love of God.—SEL.

Deterioration.

Everything earthly is liable to deteriorate and decay. Great interests fall into incompetent hands. Great men are replaced by small men; and those who would do nothing by themselves, enter into and hinder the labors of those who would do much, and who have borne the burden and heat of the day.

There is no help for this. Our fathers are gone. The prophets do not live forever. It is necessary for us to do our own work to the best of our ability, and then leave the results with the heavenly Father. No contrivances known to men can preserve governments, communities, churches, institutions, societies and associations from deterioration. The only thing that we can do is, to do our best for God while we have the opportunity, and leave the event to the care of his Providence. When Elijah's work is done some Elisha may catch his falling mantle, and when Elisha's testimony is unheeded then comes Jehu with fire and sword and desolation to destroy the evil doers.—The Common People.